

THE  
Tryall of the New  
RELIGION.

Contayning a plaine Demonstra-  
tion, that the late Faith and Doctrine of the  
Church of Rome, is indeede the  
New Religion.

By Thomas Bell.



AT LONDON  
Printed by William Iaggard dwel-  
ling in Barbican. 1608.

THE  
Tryall of the New  
RELIGION.

Containing a plain Demonstra-  
tion that the late Faith and Doctrine of the  
Church of Rome, is indeed the  
New Religion.

By Thomas Bell.



1685

AT LONDON  
Printed by William Iaggard dwel-  
ling in Barbican, 1688.

## The Contents of the Chapters following.

- C**hapter 1. Of the name (Pope.)  
Chap. 2. Of the Popes superoyall power.  
Chap. 3. Of the marriage of Priests.  
Chap. 4. Of Popish pardons.  
Chap. 5. Of Popish Purgatory.  
Chap. 6. Of Popish auricular confession.  
Chap. 7. Of Popish veniall sinnes.  
Chap. 8. Of Popish fayth.  
Chap. 9. Of the condigne merite of workes.  
Chap. 10. Of transubstantiation in popish Masse.  
Chap. 11. Of Popish inuention of Saints.  
Chap. 12. Of the Communion vnder one kind.  
Chap. 13. Of private Masse.  
Chap. 14. Of Pope *Martin* dispensation.  
Chap. 15. Of worshipping of Images.  
Chap. 16. Of Church seruice in the vulgar tongue.  
Chap. 17. Of the antiquitie of Popish Masse and the  
parts thereof.  
Chap. 18. Of the mysteries of popish Masse.  
Chap. 19. Of kissing the Popes foote.  
Chap. 20. Of praying vpon Beades.  
Chap. 21. Of changing the Priestes name.  
Chap. 22. Of the Paschall Torch.  
Chap. 23. Of the Popish Paxe.  
Chap. 24. Of the Popes Bulls.  
Chap. 25. Of the popish *Agnus Dei*.  
Chap. 26. Of Candelmasday.  
Chap. 27. Of the oath made to the Pope.  
Chap. 28. Of the popish Lent-fast.  
Chap. 29. Of the annulling of Wedlocke.  
Chap. 30. Of the power of a Generall Councell.



# The Contents of the Chapters

following.

- C** Chapter 1. Of the name of Pope.  
Chapter 2. Of the Pope's jurisdiction.  
Chapter 3. Of the Pope's power.  
Chapter 4. Of the Pope's authority.  
Chapter 5. Of the Pope's jurisdiction.  
Chapter 6. Of the Pope's power.  
Chapter 7. Of the Pope's authority.  
Chapter 8. Of the Pope's jurisdiction.  
Chapter 9. Of the Pope's power.  
Chapter 10. Of the Pope's authority.  
Chapter 11. Of the Pope's jurisdiction.  
Chapter 12. Of the Pope's power.  
Chapter 13. Of the Pope's authority.  
Chapter 14. Of the Pope's jurisdiction.  
Chapter 15. Of the Pope's power.  
Chapter 16. Of the Pope's authority.  
Chapter 17. Of the Pope's jurisdiction.  
Chapter 18. Of the Pope's power.  
Chapter 19. Of the Pope's authority.  
Chapter 20. Of the Pope's jurisdiction.  
Chapter 21. Of the Pope's power.  
Chapter 22. Of the Pope's authority.  
Chapter 23. Of the Pope's jurisdiction.  
Chapter 24. Of the Pope's power.  
Chapter 25. Of the Pope's authority.  
Chapter 26. Of the Pope's jurisdiction.  
Chapter 27. Of the Pope's power.  
Chapter 28. Of the Pope's authority.  
Chapter 29. Of the Pope's jurisdiction.  
Chapter 30. Of the Pope's power.





To the Right Worshipfull and my  
approoved good friendes, Sir Charles Hayles, and  
Sir Cuthbert Pepper, Knights, and worthy pillars of  
his Maiesties honorable Counsell, established in  
the North-parts of England.

(\*)



**T**HE visible Church, (as writeth Egesippus) remained a Virgin, free from all heresies and corruptions, during the life of the Apostles: that is to say, about one hundred yeeres after Christ, to which time S. Iohn the Euangelist was liuing. But after the death of the Apostles (saith he,) Errors by little and little crept into the Church, as into a voyde and desert house. This Assertion is dolefull enough, and yet very profitable against all Popish Recusants of our time: as who are not ashamed, impudently to avouch, that after so many hundred yeeres from Christes Ascention, there hath been no Error at all in their Romish Babylon.

If any demaund the cause heereof, the aunswere is at hand; viz. That many without due examination, receiuing negligently and carelesly the Doctrine of them that went before them, haue vnawares brought Errors into the Church. So writeth Eusebius of Errors in his time, that Papius, a man of no sound iudgement, was the Au-

Egesip: apud  
Euseb. hist. lib.  
3. cap. 32.

Euseb: hist: lib:  
3, cap: vii.

# The Epistle

thour of the Chiliaſts; who fondly & groſſy firſt inuen-  
ted, that there ſhould be a thouſand yeeres after the Re-  
ſurrection. To which Errour, (though moſt palpable) I-  
renæus, and ſundry others, (otherwiſe well learned,)  
gane place onely for antiquity ſake. This ſottiſh imita-  
tion, without all rime and reaſon, was, is, and will be,  
the cauſe of many Errours: which many not of the mea-  
neſt ſort of Papiſts, haue both grauely & prudently con-  
ſidered.

Canus de locu,  
lib: 8. cap. 5.

Calet: in 5.  
lib: 24 of.

Victor. de Sa-  
ramantu.

Numer. in Eu-  
chard.

Auguſt: epiſt.  
ad Hier: epi.  
19.

Roſſen: art: 32  
a luerſ. Luth.

Augu: contra  
Crefcen: lib: 2,  
cap: 32.

For this cauſe did that great Shoolemaiſter Melchi-  
or Canus, oppoſe himſelfe againſt all the Chanifts and  
Scotiſts, both the old & latter Papiſts. For this cauſe did  
Cardinall Caietanus, (a man of high eſteeme in the  
Church of Rome,) both in his litterall expoſition of Ge-  
neſis, and in his other bookes, roundly reiect the multi-  
tude of former Commentaries. For this cauſe ſaid their  
learned Father and Schoole-Doctör Viſtoria, that hee  
reputed nothing certaine, albeit all Writers agreed there-  
vnto, unleſſe he could find it in the holy Scriptures. For  
this cauſe did their famous Canonift Nauarrus, peremp-  
torily condemne the common opinion, when it was not  
grounded vppon right reaſon. For this cauſe grauely  
wrote S. Auguſtine, that he reputed no mans writings  
wholy free from Errours, ſaue onely the Writers of the  
holy Scriptures. For this cauſe wrote theyr owne Roſ-  
ſenſis, that it is lawfull to appeale from Auſten, Cypri-  
an, Hierom, and all the reſt, becauſe they are men, and  
doe not want theyr imperfections.

I (ſaith S. Auguſtine) doe not repute S. Cyprians  
wrytings as Canonickall, but iudge them by the Canoni-  
call: and whatſoener doth not agree with the Scriptures,  
that by his leaue doe I reſuſe. And for this cauſe is it,  
that ſo many ſilly, fooliſh, rude, and ignorant Papiſts, doe

at



## Dedicatorie.

at this day, terme late upstart Popery, the Old Religion. They onely respect the externall face of the Church, as it was in the late dayes of their forefathers. And for want of skill, and reading of anncient Councells, Fathers, and histories of the Church, they deeme that to be very olde, which is indeede very new. Hence commeth it, that nothing more moueth the rude vulgar people to embrace Popery, then this theyr fond perswasion, that it is the old Religion.

In regard hereof (right Worshipfull) I haue taken vpon me, for the glory of GOD, the peace of his Church, and the common good of my native Country, to set before the eyes of all indifferent Readers, as cleerely as in a glasse of Christall, the originall and daily excrements of Popery, and that it is not the Old but the New Religion: I haue prooued succinctly and euidently, first, that

1. the name (Pope,) was common to the Fathers of the Church, for the space of 528. yeeres after Christ, and afterward vsurped as peculiar to the Bishop of Rome.
2. Secondly, that the Popes superoyall power, was unknowne to the world for the space of 607. yeeres, untill Phocas the Emperour of Rome.
3. That the Priests & Bishops were euer married in the East Church, and in the West Church, for the space of 385. yeeres.
4. That Popish pardons were unknowne 1300. yeeres.
5. That Purgatorie was neuer beleueed of the Greeke Church, nor yet of the Latine Church, for the space of 250. yeeres, about which time Origen, (too much adicted to his allegorical Speculation) feyned many odde thinges touching Purgatory. After Origen, others began to call the matter in question: others rashly to beleene it: others to adde many thinges to Origen's conceit: and so by little & little it increased, till the late Bishops of Rome presumed to

B.

make



## The Epistle

- 6 make it an Article of Popish sayth. 6. That auricular confession, was no Article of Popish sayth, for the space of  
7 1215. yeeres. 7. That Popish veniall sinners, were first in-  
8 vented by Pope Pius the first of that name, that is to say,  
1566. yeeres after Christ. 8. That the Article of Popish  
sayth, that the Pope cannot erre in matters of sayth iudi-  
cially, was neuer knowne to the Church for the space of  
1500. yeeres. 9. That the cōdigne merit of mans works,  
9 was not an Article of Popish sayth, for the space of a thou-  
10 sand, five hundred, and forty yeeres. 10. That the popish  
Transubstantiation, was first hatched in the Councell of  
11 Lateran, 1215. yeeres after Christ. 11. That Popish in-  
vocation of Saines, was neuer knowne nor heard of, for  
12 the space of 1047. yeeres. 12. That the Communion un-  
der one kind, was neuer knowne, for the space of 1230.  
yeeres: neither was it an Article of Popish sayth, untill  
the Councell of Constance, about 1414. yeeres after  
13 Christ. 13. That Private Masse began 1000. yeeres af-  
14 ter Christ. 14. That it was euer holden unlawfull for  
the brother to marry his naturall sister, for the space of  
1418. yeeres, at what time Pope Martin set it abroach,  
15 by the instigation of the deuill. 15. That worshipping of  
Images was thought unlawfull, for the space of 1484.  
16 yeeres. 16. That the Church seruice was euer in the vul-  
gar tongue, for the space of 443. yeeres at the least. 17.  
17 That Popish Agnus Deis were not heard of, for the  
space of one thousand two hundred yeeres after Christ.  
18 18. That the Popes Bulls were vnkowne, for the space  
19 of 772. yeeres after Christ. 19. That Popish hallowed  
Candles on Candelmasday, were inuented 843. yeeres  
20 after Christ. 20. That Bishops were not sworne to defend  
the Pope and his Canons, for the space of one thousand,  
21 two hundred, twenty nine yeeres after Christ. 21. That

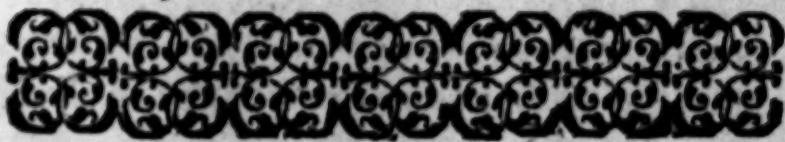
Lent

## Dedicatorie.

*Lent-fast in Popish manner, was neuer heard of for the space of 427. yeeres. All which, and many other important poynts of Popish fayth, are so linely discovered to the first hatching thereof, in this short and plaine Discourse, as euery child may with all facility, boldly pronounce, and constantly affirme, that the late Romish Fayth and Doctrine, is not the Old, but the New Religion. Which if the silly Papists would once duly consider, they would no longer obey the Pope, or like of his Religion. The Worke, such as it is, I haue dedicated to your Worships, as a signe of a thankfull hart, for your manifold kindnesse towards mee at all times. And so I humbly commend your Worships to the protection of the Almighty.*

*From my studie, the first of  
Iulie. 1607.*

*Yours in Christ Iesus  
Tho: Bell.*



# Dedication.

I am full in Popish manner, was never heard of for the  
 space of 427. years. All which, and many other impor-  
 tant errors of Popishness, are so fully discovered to the  
 first watching thereof, in this short and plain Discourse,  
 as every child may with facility, easily pronounce, and  
 constantly affirm, that the late Romish Faith and Doc-  
 trine, is not the Old, but the New Religion. Which if the  
 silly Popish would ever duly consider, they would no lon-  
 ger obey the Pope, or live of his Religion. The Works  
 such as it is, I have dedicated to your Honours, as a sign  
 of a thankful heart, for your manifold kindnesses and aids  
 ever at all times. And so I humbly commend your  
 Worship to the protection of the Almighty.

From my humble, the first of

Julie. 1607.

Yours in Christ Jesus

Thos. Bell.





## CHAP. I.

*Of this name and word (Pope.)*

**T**is a wonder to consider, how the late Bishops of Rome haue aspyred to their super-lordly Primacie, and chiefest so supposed Soueraigntie in the Christian world. Popery with our Iesuits, & Iesuited-Papists, must needs be the Old Religion, and that selfe same Doctrin, which S. *Peter* and S. *Paule* deliuered to the Church of Rome. This is their invincible Bulwarke, which (as they boast) all the Canons of the faithfull and good Christians can neuer batter downe. And this they neuer cease to inculcate into the eares, and to instill it into the harts, of the silly vulgar people; telling them forsooth, that Popery is the Old Religion, and the sayth of their forefathers in all ages. I therefore to take this stumbling block out of the way, doe purpose in God (the fountaine of all goodnes, and the chiefe workman of euery good act) to set before the Readers eyes, in a very summary & succinct narration, that Popery is a new Religion, by little and little crept into the Church, and patched together as clout vpon clout in a Beggars cloake.

Now, for this name (*Pope*,) which the silly people admire (God-wote) as a most sacred thing; and for all that know no more what it meaneth, the how farre it is to Heauen; it is a Greeke word (*Pappas*,) which signifieth (*Father*.) It was giuen of old indifferently, as well to other Bishops, as to the Bishops of Rome. I prooue it first, because the Clergie of Rome

## The tryall of

*Apud Cyprian*  
/ page 11.

*Apud Cyprian*  
page 46, pa: 66  
page 61.

*Apud Augu.*  
Epist. 11. 13  
14. 17. 18.  
25. 30.

writing to the Clergy of Carthage, call S. *Cyprian*, (the blessed Pope, or holy Father.) Secondly, because the Priestes, *Moses* and *Maximus*, and the Deacons, *Nicostratus* and *Ruffinus*, and sundry other Confessors, did all with one assent, call the same *Cyprian*, *Beatissimum Papam*, the most blessed Pope. Thirdly, because S. *Hierom* called S. *Austen*, *Beatissimum Papam*, most holy Father or Pope; and this he did many times, and in many Epistles. But after that the Emperour *Iustinianus*, had in his *Legall constitutions* named the Bishop of Rome (*Pope*,) the arrogant Bishops of Rome began to challenge the Name, as if it were proper vnto them alone: And so in proceſſe of time, the Bishops of Rome were onely & solely called Popes; and of late yeeres, *Our holy Father*, & *Holinesse*, is his vsuall Name. But this Emperour liued after Christ his birth, about 528. yeeres; Ergo this poynt of Popery, is a rotten ragge of the New Religion.

*An: Dom:*  
528.

## CHAP. 2.

*Of the Popes superoyall power.*

*An: Dom:*  
607.

**B**onifacius Bishop of Rome, and the third of that Name, aboue sixe hundred yeeres after Christ, obtayned of *Phocas* then Emperour of Rome, that Rome should be the head of all Churches. Before which time, no authentickall Writer can be named, who euer ascribed the Headship, and Vniuersall gouernment of all Churches, to the Church of Rome. For first, Saint *Policarpus* would not yeelde to *Anicetus* Bishop of Rome, in the controuersie about Easter, which for all that he would & must haue done,



## the New Religion.

done, if the Bishop of Rome had had any true prerogative over him. Secondly, S. *Irenaeus*, & other holy and learned Bishops of *Fraunce* ioyning with him, reprooued *Victor*, then Bishop of Rome, very sharply and roundly, as one that had not due respect to the peace and vnitie of the Church: Which doubtlesse those holy & learned Bishops would not haue done, if the Bishop of Rome had had in those dayes the supreme Soueraigntie over them.

Thirdly, S. *Polycrates*, and many Bishops of *Asia*, did stoutly withstand the same *Victor*, the Bishop of Rome, in his presumptuous proceedings touching Easter. Fourthly, S. *Cyprian* roundly opposed himselfe against *Stephanus* then Bishop of Rome, contemning his Decree, and deriding his reasons. Fifthly, the Apostles at Ierusalem, sent *Peter* and *John*, to confirm the faythfull in Samaria. And consequently, if the Pope be not aboue *Peter*, but his supposed Successor, he may be sent of the Bishops his Brethren, as Saint *Peter* was. But who is that Bishop, and where dwelleth he, that at this day dareth doe to the nowe Pope, such supposed villany?

Sixtly, the Fathers of the famous *Affrican Councell*, (in which Saint *Austen*, that holy Father, and most stout Champion of Christes Church was present, to the great honour and credite thereof,) would in no wise yeeld to *Celestine* then Bishop of Rome, in the controuersie of Appeales concerning *Appiarinus*. And when Pope *Celestine* alledged for himselfe, and his supposed Soueraigntie, that the auncient and famous Councell of *Nice*, gaue libertie to appeale to Rome, the Fathers of the Councell answered roundly, that the true copies of the Decree were otherwise.

Where

view A  
or 2. men  
manipulated

3.

4.

5.

Acts. 4. 17.

6.



## The tryall of

A woorthy  
note, not to  
be forgotten.

1.

2.

7.

8.

1.

2.

3.

4.

Where I wish the Reader to obserue with me, these two poynts seriously ; First, that the Pope could not, (and therefore did not) alledge any better reason for his vsurped and falsely pretended Primacie , then the authoritie and Decree of that famous Councell of *Nice*. Secondly, that the Pope *Celestine* falsified the canon and Decree of the Councell, so to gaine credit and authority to himselfe, if it might be.

Seauenthly, the famous Councell of *Chalcedon*, gaue the Bishop of *Constantinople* equall authoritie with the Bishop of Rome, in all Ecclesiastical affaires. Eightly, the councell of *Nice* prescribed limits, as well to the Bishop of Rome, as to other Patriarkes. First therefore, seeing the holy councell of *Chalcedon*, acknowledged the authoritie of the Bishop of *Constantinople*, to be equall with the Bishoppe of *Rome* ; Secondly, seeing *Celestine* the Bishop of Rome ; could alledge neither Scripture, councell, Father, or reason for his pretended Primacie, but one onely false allegation out of the councell of *Nice* ; Thirdly, seeing the Fathers of the *Affrican councell*, contradicted and reprobued the Pope, for his forgery of the *Nicene councell*, concerning *Appiarins* ; Fourthly, seeing *S. Polycarpus*, *S. Policrates*, *S. Iraneus*, and *S. Cyprian*, with many Bishops of *Europe*, *Asia*, and *Affrica*, contemned the Bishoppe of Rome, his Decrees, & his supposed Supremacie ; I cannot but conclude, with this inevitable illation : *Ergo*, the late pretended Soueraigntie of the Pope, is but a rotten ragge of the new Religion ; as which was neuer heard of in Christ his church, for the space of fixe hundred yeres and odde. All this is proued at large, in my *Suruey of Popery*.

CHAP.

# the New Religion

## CHAP. 3.

### Of the mariage of Priestes, and Ministers of the Church.

**M**Arriage was lawfull for all Priestes in the old Testament. For the Prophet *Jeremie* was the sonne of *Helkiah*, who was one of the Priestes at *Anathoth*: *Hophni* and *Phinehas*, were the sonnes of *Eli* the Priest: *Sephora* was the daughter of *Jethro*, who was the Priest of Midian. Saint *John the Baptist*, (that holy precurser of our Lord Iesus,) was a priests sonne, euen the sonne of *Zacharias*. Yea, the marriage of Priestes was then so decre in Gods sight, that the High-priest was forbidden to marry; not simply and absolutely, but to marry a VViddow, a diuorced, or polluted woman: and hee was charged to take a Maid of his owne people. In the New Testament, no prohibition can be found, as which is consonant to the Old; pronouncing Marriage honorable in all, and a bedde vndefiled.

Marriage (as the Apostle teacheth vs,) was ordained for a remedy against fornication, to be vsed of all such, as find themselves grieued with that disease; & consequently, seeing that disease is as well incident to persons Ecclesiasticall, as to persons secular, and oftentimes more, the Medicine is as necessary and as lawfull for the one sort, as it is for the other. For this respect did holy *Paphnutius* stand vp in the Councell of *Nice*, (at such time as the Fathers then and there assembled, thought to haue seuered married Priestes, and Bishops, from their wiues,) and told them according

*Jerem, 1, 1.*

*1, Sam, 1, 3*

*Exod, 18, 1,*

*Luke, 1, ver:*

*8, 9, 13,*

*Leuit. 21.*

*ver: 13, 14.*

*Heb. 13, v. 4*

*1, Cor, 7.*

*An: Dom:*

*3 2 7.*



## The tryall of

ding to Gods word, that to forbid mariage to priests, was too seuer a Law. Hee yeelded this reason, because marriage is so honourable in all sorts of men. Thus writeth *Cassiodorus*, thus writeth *Socrates*, thus writeth *Sozomenus*. For this respect was it, that the Bishops, Priestes, and Deacons of the East-Church, would neuer admit or receiue the Canons of the West and Romish Church. For this respect was it that Priestes were euer married in the East Churches, vntill these our dayes; and in the West Church generally, for the space of three hundred, eightie, and fve yeeres: at which time Pope *Sirinius* excited by satan, prohibited Priestes marriage as an vnlawfull thing.

385.

An: Do:

1074.

Yea, Priestes continued still married in *Germanie*, for the space of 1074. yeeres, vntill the dayes of the vngracious Pope *Hildebrand*; who termed himselfe *Gregorie* the seauenth, so soone as hee had crept into the Popedome by naughty meanes. For this respect was it, that the famous Popish Cardinall *Panormitanus*, committed to print to the view of the vvhole World, that Priestes marriage, was neither of the substance of their Order, nor forbidden by Gods Lawe, and that therefore it were for the saluation of soules, that all such as would might marry. Hee addeth the reason; Because experience (saith hee) teacheth vs, that the Priestes debarred frō marriage, liue not spiritually, but are polluted in vnlawfull copulation, though they might liue chastly with their owne wiues.

For this respect was it, that the great Papist *Polydorus*, could not containe himselfe, but pittifully exclaime



## *the New Religion*

claime against the wicked prohibition of Priests marriage; affirming stoutly and resolutely, that the compelled chastitie of vnmarried Priestes, was so far from excellling chastitie in wedlocke, as no crime whatsoever hath brought greater shame to Priesthood, more harme to Religion, or more grieffe to all good men, then the vnchast life of Priests. For this respect was it, that Pope *Pius* the second of that name, (who before his Popedom was named *Aeneas Syluius*, a very learned man, & famous VVriter, after he had reproued many vices in the Romish Church, concluded very grauely; that though there had beene great reason to debarre Priestes from marriage, yet was there greater reason to restore marriage againe vnto them. For this respect was it, that many holy and learned Bishops were married men, in the auncient time, and flourishing state of the Church; viz. *S. Gregory*, *Saint Clement*, *S. Spiridian*, *S. Chereman*, *S. Philogonius*, *S. Eupfichus*, and others.

First therefore, seeing Priestes marriage is approved both by the Old and New Testament. Secondly, seeing all Priests were alwayes married, (or at the least might haue married) in the East Church. Thirdly, seeing Priestes marriage was holden for lawfull in the famous Councell of *Nice*, and that the holy Bishoppe *Paphnutius*, (a man full of miracles in his life time,) did pronounce openly in the same Councell, that the coniugall acts of married Priestes was true chastitie; whose sentence was approved of the whole Councell, and therevpon the matter was left as indifferent, for euery Priest eyther to marry, or not to marry, at his owne choyce. Fourthly, seeing priestes

1.

2.

3.

*An: Dom.*

327.

Marke this  
poynt well.

4.

## The tryall of

385.

1074.

5

marriage was euer holden lawfull and Christian, for the space of three hundred eighty five yeeres, euen vntill the time of the vntimely birth of *Siritius*, then the Bishop or Pope of Rome; and in the great country of *Germany*, for the space of 1074. yeeres, euen vntill the dayes of wicked Pope *Hildebrand*, whom at that day, the whole Clergie of *Germany*, accused of flat heresie; for that his most damnable Decree or Constitution, against the honest and lawfull marriage of Priestes. Fiftly, seeing the famous popish Abbot and Bishop, and Cardinall, *Panormitanus*, (for he was all the three,) and seeing withall, that the great learned Papist *Polydore Virgill*, did bitterly and pittifully exclaime against the vngodly, and vnchristian prohibition of Priestes marriage, crying out, that it was the destruction of many soules: and seeing also, that Pope *Pius* the second, cōfessed freely, that it was time to restore marriage to their Popish priests again, and to suffer thē to liue as they had done in old time, all which and much more, (for the lawfull and honest defence of the marriage of all Bishops, Priestes, & Ministers of the Church,) the indifferent Reader shall finde pithily and copiously prooued in my *Suruey of Popery*, I cannot, but perforce I must conclude vvith this ineuitable illation; *Ergo*, the prohibition

Page 3. chap.  
3.4.

of the marriage of Priestes, is a rotten

ragge of the New

Religion.

CHAP.



# the New Religion.

## CHAP. 4.

### Of the Popish execrable Pardons.

**T**HE famous Popish Writer *Syluester*, for his great learning surnamed by the Papists, (*Absolutus Theologus*,) knew right wel, that Popish Pardons are but a toy for Chyldren to play withall, these are his wordes; The Popes Pardons (saith he) were neuer knowne to vs by the Scriptures, although some alledge *S. Paule* for that purpose, neither were they knowne by the auncient Fathers, but onely by late Writers. Saint *Antoninus*, theyr popish Saint, and famous Archbishoppe, had the selfe same opinion. And *Petrus Lombardus*, their famous Maister of Sentences, (who collected with great diligence into one Volume, all the woorthy Sentences of the auncient Fathers,) could neuer find the Popes Pardons, or any mention thereof, in any of all theyr writings. For as *Syluester* truly said; The olde Writers were not acquainted with any such thing. Yea, their famous Martyr and Bishop, Maister *Fisher*, in his aunswere to Maister *Luthers* Articles, was inforced to admit the newnes of the Popes pardons: and withall forsooth to yeeld this reason for the same, viz. That Purgatory was not then so well knowne to the Church, as it is now adayes. Peruse and note wel the next Chapter, which is of Purgatorie so supposed paynes.

*Syluest. de Indulgent.*

Page 1. tit. 10  
Capit. 3.

*Contra. Artic.  
Lutheri.*

First therefore, seeing the great popish *Syluester* confesseth plainly and boldly to the popes Holines, that his popish pardoning, is neither found in the ho-



## The tryall of

2. lie Scripture, nor in auncient Fathers ; Secondly, seeing *Antoninus Fumus*, and many other learned Papists grant freely, that *Sylueſter* ſaith the truth heerein ;
3. Thirdly, ſeeing their famous Biſhop *Fiſher*, vvas enforced to graunt the young age & noneage of popiſh-pardons, when hee could not aunſwere Ma. *Luthers* reaſons ;
4. Fourthly, ſeeing their Maiſter of Sentences, could not find any mention of them, in all the the Fathers writings ; I muſt perforce thus conclude, *Ergo*, the Popes pardon, is a rotten ragge of the new

*An: Dom:* Religion, brought into the Church after 1300. yeres,  
 1300. by Pope *Bonifacius* the eyght.

### CHAP. 5.

#### Of Popiſh Purgatory.

**C**Oncerning the originall of Popiſh-purgatorie, it ſhalbe enough to ſet down the words of *Iohn Fiſher*, the late Biſhop of *Rocheſter*, & the popes canonized Martyr: theſe are his expreſſe words ; *The Greekes to this day doe not beleene that there is a Purgatory*. Reade who will the Commentaries of the auncient Græcians, and he ſhall finde either very ſildome mention of Purgatory, or none at all. For neither did the Latine Church conceiue the veritie of this matter at one time, but by leysure. Neither vvas it without the great diſpenſation of the holy Ghoſt, that after ſo many yeeres, Catholicks both beleueed purgatory, & receiued the uſe of pardons generallie. So long as there was no care of Purgatory, no man ſought for pardons. For of it dependeth all the eſtimation of pardons. If thou take away purgatory, to what end ſhall wee neede pardons? for if there be no purga-

*Cont. aſſert.*  
*Luth. art. 18*

## *the New Religion.*

Purgatory, we shall neede no pardons. Considering therefore, how long Purgatory was vnknowne, then that it was beleueed of some by little and little, partly by reuelations, and partly by the Scriptures; and so at the last beleueed generally of the whole Church, we doe easily vnderstand the cause of pardons. Since therefore purgatory was so lately known & receiued of the whole Church, who can admire pardons, that there was no vse of the in the primatiue Church. Pardons therefore began, after the people stoode in some feare of purgatory. Thus writeth the popish Bishop *Fisher*. Whose words I hartily wish, that the indifferent Reader may ponder seriously with me. For if he so doe, hee cannot chuse but abhor late popery, and know it to be the new Religion.

This Bishop was a learned man, a great papist, & said for popery what possibly he could, yet he grāteth many things, (of such force is the truth,) which quite ouerthrow popery, and turne it vpside-downe. First we see that the Greeke church neuer beleueed purgatory to his dayes, and so it was vnknown to the 1517 yeres. Secondly, that the church of Rome belieued it not, for the space of 250. yeres, after which time it increased by little and little. Thirdly, that the church of Rome, did not beleue purgatory all at once, but by little and little. Fourthly, that the inuention of purgatory, was the birth of Popish-pardons, as which could haue no place, till purgatory was found out by fained reuelations, and the people brought into some feare thereof. Fifthly, that the primatiue Church was neuer acquainted with the Popes pardons, nor yet with his counterfeited and forged purgatory.

I.  
*An: Dom:*

1517.

2.

3.

4.

5.

Of

## The tryall of

See the fourth  
Chapter.

Of which, (as the popish Bishop telleth vs,) the silly people doe stand in feare. Thus therefore I must conclude; *Ergo*, Popish purgatory, is a rotten ragge of the New Religion.

### CHAP. 6.

#### Of Popish Auricular Confession.

**S**cosus, (who for his great & subtile learning, was of the Papists termed *Doct̃or subtilis*,) affirmeth resolutely, that popish Auricular-confession, is not grounded on the holy Scripture, but onely instituted and commanded by the Church of Rome. The popish Glosse (of great credit with the Papists) telleth them roundly, that Auricular-confession can no way be defended, but by tradition of the Church.

*Panormitanus, Rhenanus, Richardus, Durandus, Bonaventura, Hugo*, and all the popish Canonists generally, approue and follow the same Glosse. To this I adde, that Auricular-confession, was not an Article of fayth in the Romish Church, for the space of 1215. yeeres. All which I haue prooued at large, in my

Part, 3. cha. 12 *Suruey of Popery*, and in my *Motines*.

1. First therefore, seeing popish Confession cannot
2. be proued out of the Scriptures; Secondly, seeing it
3. is onely commaunded by the Pope; And thirdly, seeing it was no matter of fayth with the Papists for the space of one thousand, two hundred, and fiftene yeeres, I must needes conclude, that it is a rotten ragge of the New Religion.

CHAP.



## the New Religion

### CHAP. 7.

#### Of Popish veniall sinnes.

**T**HE newnes and young age of Popish-Religion, may be sufficiently knowne, by the reuening and inuention of Veniall sinnes; if nothing els could be said therein, the *Thomists* will haue some sinnes not against the Law, but besides the law: and those sinnes they call their Veniall sinnes. But *Durandus*, a famous popish Schoole-Doctor, & many other learned Papists, affirme euery sinne to be against Gods Law. And this opinion doth nowe preuaile in the popish Schooles, as *Iosephus Angles* in his Booke dedicated to the *Pope* *Holinessse* to the contrary vs. His words are these; *Ex hac moda in scholis videtur communior*; and this opinion seemeth nowe adayes, to bee more common in the Schooles.

*Io: Angles in  
2. Sen. pa. 275*

Where I wish the Reader to note by the way, this word (*moda*, nowe adayes,) because it doth most truly and sufficiently, set before our eyes, the mutability of the late Romish Religion. For in that he saith (*moda*, nowe adayes,) hee giueth vs to vnderstand, that their Doctrine is now otherwise, then it was of old time, and in former ages. Behold heere the new Religion, and that popish doctrine is vncertaine.

Againe, *Ma. Fisher*, late Bishop of *Rocheſter*, granteth to *Ma. Luther*, (when he was ouercome with the force of his Reasons,) that euery sinne is mortall of it owne nature. *Iacobus Almaynus*, *Durandus*, *Io: Gersonus*, *Michaell Baius*, and other famous papists, not able to aunſwere the reasons against Veniall sinnes,

D.

confesse

## The tryall of

Page 281.

An: Dom:

1566.

confesse the truth with the Bishop, *That euery sinne is mortall.* Yea the Iesuite, S. R. with the aduise of his best learned friends, in his Answer to *The downefall of Popery*, cōfesseth plainly, & blusheth not thereat, that the Church of Rome had not defined some sinnes to be Veniall, vntill the dayes of *Pius* the fift, and *Gregory* the thirteene, which was not fiftie yeeres agoe. These are the Iesuits owne wordes; *True it is, that Bishop Fisher and Getson, were in that Errour, but that was before it was condemned in the Church, as it was since, by Pius Quintus, and Gregorius 13.* Lo, the Iesuite cannot denie, that great learned Papistes, held euery sinne to be mortall; and therefore he had no other shift to defend Popery, vwithall, saue this onely, which is a very filthy one; *That the Church of Rome had not yet defined the matter.*

O sweet Iesus, what a world is this, that filthy foolish papists should bee so bewitched, as to thinke Popery the Old Religion. We see it plainly confessed by our Aduersaries, that for the space of one thousand, five hundred, and threescore yeeres, all sinnes were deemed mortall. But, because some sinnes to be Veniall, made greatly for the life of popery, as without which it could hardly liue, & continue, pope *Pius*, and after him *Gregorius*, decreed it for an Article of popish fayth, *That some sinnes are mortall, and some Veniall:* for vvhich Venialls, God cannot iustlie condemne any one to hell, if wee will beleue the Pope and his doctrine.

1. First therefore, seeing the Papists cannot agree among themselues, what sinnes are against Gods law;
2. Secondly, seeing their opinions in their Schooles, are  
now



## the New Religion

now adayes changed, and not as they were in olde time; Thirdly, seeing all sinnes were beleueed and holden for mortall; for the space of one thousand, fiue hundred, & odde yeeres; Fourthly, seeing pope *Pius*, and pope *Gregorie*, could change sinnes mortall into Veniall; Fifthly, seeing the Pope, sitting in his Chayre, or ryding on his White Palfray, (so he doe iudicially,) can make that a poynt of popish fayth, which was of no fayth, for the space of one thousand and fiue hundred yeeres before that time; I cannot but needes I must conclude with this inenitable illation: *Ergo*, the Popish distinction, without all rime or reason, of mortall and veniall sinnes, is nothing in deede, but a rotten ragge of the New Religion.

3.

4.

5.

### CHAP. 8.

#### *Of the Popes Fayth.*

**VV** I sedom, with the whole troupe of Vertues, were needfull for him, that should dispute of the holy Fathers sayth or power, I therefore (*post de osculationem pedum*) humbly pray to be heard in defence of Truth, wherein I will desire no more of his Holinesse, but onely that he will graunt so much to be true, as I shall proue to be true by the testimony of the best Popish Writers. The popish Seminarie Priestes, write of this subiect in this manner. As the prudent Greeke appealed from *Alexander* furious, vnto *Alexander* sober; and Bishop *Crostrate*, from pope *Adrian* priuate, to pope *Adrian* publique; and as *Summus Pontifex in Cathedra Petri*: so may the Seculars, notwithstanding any decree

In the Anatomy, booke 3. aduiso 6.



## The tryall of

set downe by his Holines to the contrary, by wrong information giuen, appeale euen from the Pope, as *Clemens*, vnto his Holinesse, as *Peter*. Thus writeth *William Walsen*, in the name of all the rest.

- By this Doctrin thus plainly deliuered, (which is a constant position in the Romish Church,) the Seculars giue vs to vnderstand, that execrable, and neuer enough detested fallacie, where-with the Pope & his popelings, haue a long time seduced, the greater part of the Christian World. viz. That the Pope may erre as a priuate man, but not as a publique person. This is a great wonderment, obserue vvell the sequell. First therefore, if wee meane to wring any truth out of the Popes nose, wee must haue recourse to his Holinesse, at such time as he is sober, not when he is furious, least he become starke mad, and forget the knowledge of the Truth. Secondly, wee must haue the Popes aduise, when he is a publique person, not when, or as he is a priuate man. Thirdly, we must goe vnto him, not as he is indeed, this or that pope, but as he is Saint *Peter*, that blessed Apostle of our Lord Iesus.
- 1.
  - 2.
  - 3.

Thus much is necessarily gathered out of this popish doctrine. Which beeing well marked, Poperie will be the Newe Religion, and turne it selfe vpside downe. For first it is a constant Maxime in all popish doctrine, that the Pope, and none but the Pope, must iudge in all Controversies of fayth & doctrine. This notwithstanding, we see by this popish doctrine, (so contrary is popery to it selfe,) that if the Pope iudge of any matter, as he is furious, and not sober; as he is a priuate man, and not a publique person; as he is

*Clemens*,

## the New Religion.

*Clemens, Sixtus, Adrianus*, or some other like Pope, and not *S. Peter* himselfe; then he may Erre, and so both be deceiued, and deceiue others.

O miserable Papists, how are ye led headlong into pernicious Fayth and Doctrine: and eyther doe not, or will not see the same? Your Pope (say you,) may Erre as a priuate man, but not as pope or publique person. This distinction may fitly be termed a trick of fast and loose. For if the Pope define a truth, they may say, he defined it as a publique person: but if he define an error, then say they, he defined it as a priuate man. Behold heere (gentle Reader,) vppon what rotten stuffe, the Papists would haue vs to ground out Fayth: when we proue (as I haue done elsewhere,) that pope *Anastasiu*s, pope *Honorius*, pope *John*, pope *Celestine*, and others, haue both holden and taught false Doctrine; they tell vs, they did that as priuate men, not as popes of Rome.

In the hunting of the Foxe.

That their pope cannot erre in fayth iudiciallie, it is this day with papists an Article of their fayth. The famous papist *Dominicus Scoto*, shalbe the spokesman for the rest. *Albeit* (saith hee) *the Pope as Pope cannot Erre, that is to say, cannot set downe any Error as an Article of our Fayth, because the holy Ghost will not that permit: neuerthelesse, as hee is a priuate person, so may he Erre euen in fayth, as he may doe other sinnes.*

*Scoto in 4. sent. D. 22. Qu. 2. Art. 1.*

But how old is this Romish Doctrine? Of vvhhat age is this strange Fayth? Of this subiect I haue written at large, in my *Golden Ballance of Tryall*. This onely will I now say; that this popish Article, (*The Pope cannot Erre in fayth.*) was neuer heard of in Christes Church, for the space of 1500. yeeres. Many famous

*An: Dom. 1500.*



## The tryall of

Libr. 1. de her.  
Capit. 4.

papists I might alledge, but one *Alphonsus* will suffice. *We doubt not* (saith he) *whether one man may be a Pope & an hereticke both together. For I beleue there is none so shamelesse a flatterer of the Pope, (euer except our Iesuites, and Iesuited Papists,) that will ascribe this vnto him; that hee can neither Erre, nor be deceiued in the exposition of the Scriptures.*

1.

2.

First therefore, seeing the Pope may Erre in faith and doctrine; Secondly, seeing many Popes haue so Erred *De facto*; And thirdly, seeing this strange faith was not hatched or heard of in the World, for the space of one thousand and five hundred yeeres, no not in *Alphonsus* his dayes, as wee haue heard already: I cannot but perforce I must conclude, that it is a rotten ragge of the New Religion.

## CHAP. 9.

*Of the condigne, so supposed merrite  
of workes.*

1.

Math, 10. 42.  
Mark, 1, 12.

**T**Rue it is, I freely grant, that the holy Fathers doe often vse the word *Merrit*, and doe often call the workes of the Faythfull, *merritorious*: yet this they doe not for any worthines of the works, but for Gods acceptation and promise sake, who hath promised, and will performe, not to suffer so much as one cuppe of cold water giuen in his Name, to passe without reward. That is to say, the Fathers terme good workes merritorious, because God hath promised to accept the workes of the Faythfull as vvorthy, for the vvorthinnes of his Sonne: and for his merites, to reward them with heauen, as if they had merited the same. For which respect, either euer, or almost



## the New Religion.

most euer, they ioyne Merrite and Grace together.

Of this subiect I haue written at large in my *Suruey Part. 3. chap. 9. of Popery*. I will now onely say with their deere Abbot Bernard, *It is sufficient to merrite, to know that our merrites are not sufficient.* *Super cant: Serm. 18.*

True it is likewise, that not onely the Fathers generally, but the best popish Schoole-Doctours also, 2. *See the Suruey, vbi sup.* *Durandus, Aquinas, Gregorius, Ariminensis, Dominicus Scoto, Marsilius, Waldensis, Burgenfis*, and sundrie others, do vniformly and constantly affirme, that no mans workes, (how holy soeuer they be,) eyther are, or can be meritorious properly; but onely merritorious in an vnproper & large kind of speech, as is already said. This is proued at large in my other bookes.

True it is thirdly, that the religious Fryer and popish Bishop, *Iosephus Angles*, telleth the Pope roundly, that it is the constant and vniforme fayth of all the holy Doctours; that the best, and holiest mans works 3. *In 2. Sect: Dist. 27. Concl. 2. diff. 4.* vpon earth, neither are, nor possibly can be meritorious, or worthy of eternall life, if Gods holy & free promise be set aside: *Without the which*, (saith *Angles* in the name of all the rest,) *the best works of all, are altogether vnwoorthy of so great reward.* His expresse words are these; (*prorsus digna*, wholly vnworthy.) Where I wish the Reader to obserue seriously with me, this word (*prorsus*, which signifieth wholly;) for if our best workes be wholly vnworthy of the reward or glory, (as *Ioseph: Angles* in the name of all the holy Fathers & Doctours, telleth the Pope both granelly and constantly,) then doubtles the best works of all, can no way be meritorious. The case is cleere; for, to be meritorious, (as euery childe knoweth,) is to be worthy:

And

## The tryall of

And consequently, seeing to be worthy, and to be meritorious, is all one, our workes which are no way worthy, but euery way (*prorsus*, vnworthy) can no way be meritorious. When any Papist in the world can truly disprooue this Illation, let me be his bond-slaue for his reward. Againe, for the simple Readers helpe and capacitie, this is the state of the Controuerſie. The Papists hold, that mans workes doe condignely, or woorthily (which is all one) merite eternall reward. I, (in the name of all Catholiques, and good Christians,) doe hold, and constantly defend the contrary. Now to merite, is to be worthie, (as is both already proued, and of it selfe euident) but the best workes are no way woorthy, (as is already proued, *Ergo*, the best workes doe no way merite. If this argument be well marked, all papists are cōfounded euerlastingly.

4.

True it is fourthly, that the Iesuite *S. R. Robert Parsons*, (indeede I challenge the man,) in his supposed and pretended Answer to *The downefall of Popery*, hath set downe these Cōclusions against both the Pope and himselfe. The first Conclusion; *There is merite of eternall life, and our supernaturall workes done by Gods grace, are meritorious of eternall life and glory.* The second Conclusion; *Good workes done in Gods grace, are condignly meritorious of eternall life.* The third Conclusion; *This condigne merite is not absolute, but supposeth the condition of Gods promise made to reward it.* These are the Iesuits Conclusions, set down by the best aduise of his best learned friends, among whom, the Iesuiticall Cardinall *Bellarmino* must needs be one. Which Cōclusions for all that, doe

Concl. I. page  
218. 221.  
223.



## the New Religion

doe evidently prooue, as much as I desire.

True it is fifthly, that the late popish Councell of Trent, hath accused all such, as denie or not beleue the condigne merit of mans works. And consequentlie, it hath made that an Article of Popish faith, (so wonderment of the World,) which was no poynt of sayth in the true Catholique Church, for the space of 1540. yeeres. viz. *The condigne merit of mans work, a monster lately borne at Rome.* An: Dom.  
1540.

Now, to take away all wrangling, true it is (I will it not deny,) that the Councell of Trent hath not the word (*condigne*,) but it hath another worde equiuallent to the same. viz. *True merrite*. And therefore, to answer (as the Iesuite doth,) that the Councell hath onely the word (*true*,) not the word (*condigne*,) is The Iesuite  
meere foolery. For to merrite truly and condignly, is confuteth  
all one. Otherwise, let our Iesuite tell vs, howe one himselfe.  
can merrite that thing truly, which he doth not worthily and condignly deserue?

Yea, to the Iesuites euermlasting shame, and to the vtter confusion of all his Iesuited brethren, S. R. himselfe, doth most plainly against himselfe, testifie the same to all the world. These are his expresse words; *That good workes are a condigne, or worthy merrite of Heaven, followeth of that they are a true merit thereof; because as I thinke, onely condigne merrite, is true merrite.* Thus writeth our Iesuite. I alledge his wordes truly, as I will answer before God. And consequently, seeing true merrite and condigne merrite is all one, euen by the Aduersary his free grant; it followeth of necessity, that the Councell decreed the condigne merrite to be a matter of sayth.

Page 224.  
Marke this  
poynt well.



## The tryall of

1. First therefore, seeing the Fathers and Schoole-  
 2. Doctors, doe all generally deny the condigne merit  
 3. of mans workes; Secondly, seeing all the Fathers, &  
 4. best learned Papists, doe all vniformely affirme, that  
 the best workes are altogether vnwoorthy of heauen;  
 5. Thirdly, seeing the Iesuities owne conclusions, doe  
 6. proue the same against himselfe; Fourthly, seeing  
 this deformed monster, (*condigne merite of workes I*  
*meane,*) is yet scarce three-score yeeres of age; I can-  
 not but perforce conclude, with this ineuitable illati-  
 on, *Ergo*, it is but a rotten ragge of the New Religion.

### CHAP. 10.

#### Of Transubstantiation in popish Masse.

**T**HE popish Transubstantiation in their Masse,  
 is to themselves so vncertaine, that they can-  
 not tell in the world, what to say or thinke  
 thereof. *Rupertus*, a famous popish Abbot, holdeth;  
 that the Bread is united hypostatically to the Sonne  
 of God. *Caietanus*, *Henricus*, and *Capreolus*, are of an  
 other opinion. *Iohannes Parisiensis*, held also that the  
 Bread was assumed, but in a different manner from  
 the opinion of *Rupertus*. Another opinion affirmeth  
 the annihilation of the Bread. *Durandus* for all that  
 telleth vs, that onely the forme of Bread is changed,  
 and that the matter of Bread remaineth still in the  
 Eucharist. But *Bellarmino*, the Pope, and all his Ie-  
 suites, hold with the Councell of *Trents* definition;  
 that the Bread is transubstantiated into the bodie of  
 Christ. Behold this sweet harmonic and good agree-  
 ment, in this important poynt of popish sayth.

Of

## the New Religion

Of this subiect I haue written elsewhere at large, I will here onely touch the birth & age thereof. *Tranſubſtanzion*, is not onely repugnant to all Philoſophy, but alſo ſo abſurd in all Chriſtian ſpeculation, that it was vnknowne to the Church of God, and to all approved Councells, Fathers, and Hiſtorians, for the ſpace of one thouſand and two hundred yeres. It was firſt hatched by Pope *Innocentius* the third of that Name, in the late Councell of *Lateran*, which was holden 1215. yeres after Chriſt. Yea, this councell, and the determination thereof, was of ſo ſmall reputation at that time, that *Durandus*, their owne famous popiſh Doctor, who lived about threeſcore yeres after it, boldly publiſhed the contrary doctrine. Which thing doth ſo gall the Popiſts, that they can not tell what to ſay to it. But ſeeing this monſter of popiſh ſayth, was hid and unknowne for 1206. yeres together, I muſt needs conclude with this ineuitable illation; *Ergo*, it is but a rotten rag of the new religion.

An: Dom:

1215.

### CHAP. II.

#### Of Popiſh invocation of Saints.

OF this ſubiect I haue diſputed at large in my *Part. 3. cap. 7.* *Suruey*. The Popiſts in their ſond popiſh invocation, aſcribe that to Saints, which is onely and ſoly proper to Chriſt himſelfe. I prooue it, becauſe they make the Saints departed, (I will not ſay, Traytors buried in hell) not onely Mediators of interceſſion, (which is their vſuall refuge, and ſond ſo imagined euafion,) but alſo of redemption and ſaluation. This one example may ſuffice for many.



## The tryall of

I. *Thomas Becket*, sometimes Bishop of *Canterbury*, (what a Subject let others iudge,) is invocated of the Pope, and all his popish crew, not barely and absolutely as an holy man, (if perhaps he so were, which is more then I know,) but as the Sonne of the living GOD, and the only Saviour of the World. This Affection to the godly, may seeme wonderfull; but it is such a knowne truth, as no Papist whatsoeuer he be, can without blushing denie the same. These are the expresse words of their Hymne, which they both say and sing, vppon that day which they keepe holie for his praise and honour: *Tu per Thomam sanguinem, quē pro te impendit, fac nos Christe scandere, quod Thomas ascendit.* By the blood of *Thomas*, which he for thee did spend, bring vs thither, O *Christ*, whither *Thomas* did ascend.

In Hymno  
Tho. Cant.

Loe, *Thomas Becket* died for vs, and shed his blood to bring vs to heauen, as the Pope telleth vs, and would enforce vs to beleue. If this Popery be not flat blasphemy, my wits are not at home. Let the indifferent Reader iudge, and bee carefull of his soule. This blasphemy is confirmed, by the visuall practise of the Papists, especially of the Iesuits. For their brother Iesuite *Polanchus*, in his *Treatise of Confession*, testifieth as a truth vnto the world, that they euer adde in the end of their Absolutions, these expresse words, *The Passion of our Lord Iesus Christ, the meritts of the blessed Virgin Mary, and of all Saints, and all the good thou shalt doe, and the punishment thou shalt suffer, be to thee for the remission of thy sinnes, for increase of grace, and for the reward of eternall life.* Loe, the meritts of Saints, are ioynt purchasers of our saluation with Christes

*Polanch, de  
modo audiendi  
confess.*



## *the New Religion.*

Christes blood; and our owne workes, (God haue mercy vpon vs miserable sinners,) procure vs remission of our finnes, increase of Grace, and eternall glorie.

O intollerable Popery, who can indure to heare thy blasphemie? No Scripture, no Countell, no Father, no approued historie, was euer acquainted with this newlie inuented heresie, neuer knowne to the church of Christ, for the space of one thousand yeres and odde. I must therefore perforce conclude vwith *An: Dom:*  
this ineuitable illation, *Ergo*, popish invocation of *1407.*  
Saints, is but a rotten rage of the New Religion.

### CHAP. 12.

#### *Of the Communion vnder one kind.*

Christ onely, by the vniforme cōsent of all learned Papists, hath lawfull power to institute a Sacrament. Yet notwithstanding, our Papists haue presumed to alter this holy Order. For Christ commaunded the holy *Eucharist* or Communion, to be celebrated in two distinct kindes, viz. in *Bread and Wine*. He commaunded *all to drinke*, and *they all dranke of it*, saith the holy Euangelist. And the Apostle *Paul* vrging Christes institution to the Corinthians, telleth them plainly and religiously, *That they must receiue the holy Eucharist vnder both kindes*. *Math, 26, 27*  
*Math, 14, 23.*  
*1, Cor. 11. 27*

This was the practise of the auncient Church, for the space of 1230. yeres after Christ. About which *An: Dom:*  
time, they began in some odde Churches to leane off *1230.*  
the Cuppe, and to minister the Sacrament in Bread onely. But that was done (as *Aquinas* confesseth,) in *P. 3. q. 80. art. 12, in corp.*

## The tryall of

*An: Dom: Constance*, (about the yeere of our Lord, 1414.) decreed it as an Article of Popish sayth, that the Eucharist might be lawfully receiued vnder one kinde. I therefore must perforce conclude with this ineuitable illation; *Ergo*, to receiue the holy Eucharist vnder one kind onely, is but a rotten ragge of the New Religion.

1414.

### CHAP. 13.

#### *Of private Masse.*

**T**He priuate communicating in the Popish Masse, where the Priest deuoureth vp all alone, is wicked, prophane, & execrable, because it is repugnant to Christes institution, who commaunded all to drinke thereof; and to the Euangelist, who affirmeth all to haue drinke thereof; as also to the Apostle, who chargeth the vnpristed Corinthians and laicall people, to make a remembrance of the Lords death vntill his second comming, so often as they receiue the holy Eucharist: and this to do, as well by drinking the Cuppe, as by eating the Bread. This was the vse and practise of the Church euerie where, for more then a thousand yeres together. But afterward, when the peoples deuotion began to be remisse, the priestes then deuoured vp all alone.

Math, 26.  
Marke, 14.

1, Cor: 11.  
ver: 26, 27.

*An: Dom:*

1000.

I therefore cannot but conclude, with this ineuitable illation; *Ergo*, late popish priuate Masse, is but a rotten ragge of the New Religion.

### CHAP.



## the New Religion.

CHAP. 14.

Of Pope Martins dispensation, for the Brother to marry his naturall Sister.

**P**ope Martin, saith Antoninus, the popish Archbishop & canonized saint, tooke vpon him to dispense with one, that he might mary his owne naturall sister. Silvester Prierus, a famous religious Fryer, sometime Maister of the Popes sacred pallace, hath these wordes; *Howbeit, pope Martin the first, dispensed with him, who had contracted and consummated matrimony with his owne naturall sister: hauing first consulted with his skilfull Diuines, so to auoyde scandale, which otherwise was likely to ensue thereupon.*

*Anto: pa. 3.  
tit: 1, cap: 11.  
prope sin.*

*Syluest: in verbo Papa.*

Bartholomaeus Fumus, a religious Dominican fryer hath these words; *Neuerthelesse, when the deede was done, Martin the first dispensed with one, who had consummated marriage with his owne naturall sister.*

*Fummi in verbo dispens.*

Angelus de Clauasio, a religious Franciscan fryer, & Vicar generall of the Cismontine Minors, hath these words; *Wherevpon, my L. Archbishop of Florence affirmed, that hee heard men of good credit say, that Pope Martin the first, after hee had consulted with many learned Diuines and Canonists, dispensed with one who had married his owne naturall sister.*

*Angel: in verbo Papa.*

I Card: Caietanus, (saith Barthol: Fumus,) affirmed roundly, that the Pope can dispence in all the degrees of consanguinitie and affinity, saue onely with the Father and his daughter, and with the mother and her sonne.

*Fummi verbi supra.*

Martino Nauarrus, a famous popish writer, defendeth the opinion of Caietan greatly. Yea, Caietan

*In Enchirid. pag. 515.*

him-



## The tryall of

*Caat. in Leuit.  
capit. 18.*

*An: Do:*

1418.

himselfe, in his Commentary vpon *Leuiticus*, which he dedicated to Pope *Clement*, with the Popes good liking and gratefull acceptance, singeth the selfe same song. This doctrine was neuer heard of, for the space of 1418. yeeres. At which time, the Pope brought it from hell. *Ergo*, such popish dispensation, is nothing els, but a rotten ragge of the New Religion.

## CHAP. 15.

### *Of worshipping of Images.*

**T**He worshipping of Images, is this day highly esteemed in the Romish church, insomuch that the Priestes themselves, on *Good-Friday*, are inioyned to salute the Crosse three severall times, and that both kneeling, and with their shooes put off.

*An: Dom:*

590.

*Bieto in can:  
missa, lect. 40*

*An: Dom:*

1484.

Yea, adoration, and worshipping of Images and Reliques, is this day growne to such excessive superstition, as it is almost incredible to be told. Yet *Gregory* the great, in his time, sharply reproveth the worship done to Images, albeit he disliked *Serenus*, the good Bishop of *Masilia*, for breaking the same in the Church. Yea, *Gabriell Bieto*, a religious popish Frier, and a very learned Schoole-Doctor, who liued long after *Gregory* and *Serenus*, euen one thousand, foure hundred, eighty and foure yeeres after Christ, doth sharply inveigh and reprove the worship done to Images. *Ergo*, the worshipping of Images, is but a rotten ragge of the New Religion.

## CHAP.

## the New Religion

### CHAP. 16.

*Of Church-seruice in the vulgar tongue.*

**S**aint Iustine, S. Ambrose, S. Augustine, S. Chrysostome, S. Cyprian, S. Hierom, S. Gregory, Sozomenus, Lyra, and many others, (as I haue prooued in my *Suruey* at large,) doe affirme constantly & vniformly, that the people in their dayes, were not as owles, parrets, crows, pyes, and other birds, which were taught to sound they knewe not what, but as godly Christians, who both knew what the Minister said, and made answer to the same. Whosoeuer readeth my *Suruey of popery*, cannot stand in doubt hereof. Sozomenus sheweth plainely in his Ecclesiasticall History, that in his time, (which was 400. yeres after Christ,) the people and the Ministers of the Church, sang psalmes together in the church. I therefore cannot but conclude, that to celebrate Diuine seruice in an vnknowne tongue, is a rotten ragge of the New Religion.

*Ta. 3 cha. 10.*

*Lib. 4. esp. 36.*

*An: Dom:*

400.

### CHAP. 17.

*Of the antiquity of Popish Masse, and the parts thereof.*

**T**He Canon of the Masse, (which the late Papists haue in great esteeme & rare admiration) is both vncertaine, variable, & of young yeres. S. Gregory telleth vs, that one *Scolasticus* composed it. *Greg. Epi. lib. 7. capit. 68.* Platina a famous Papist, and Abbreviator Apostolicall, sheweth plainly and cōpendiously, both at what time, and by whom, euery peece of popish Masse began. Peter (saith Platina) vled only the Lords prayer, *Platina in v. Sixti.*

F.

when



## The tryall of

when he celebrated the holy Mysterie. *James* the Byshop of *Ierusalem*, increased the holy Mysterie. *Basilis* likewise added to them, and so did others. For *Celestine* the Byshop of Rome, added the *Introite*; *Gregory*, the *Kyrie Eleyson*; *Telesphorus*, *gloria in excelsis Deo*; *Gelasius* the Collectes; *Hieronimus*, the Epistle and Gospell. *Hallelu-ia* was borrowed of the Church of *Ierusalem*; the Creed was receiued of the *Nicene* Countell. *Pelagius* inuented the commemoration of the dead; *Leo* the the thirde, *Incense*: *Innocentius* the firste, the *Tax*, and Pope *Sergius* the *Agnus dei*. This beeing so, I cannot but conclude, that euerie patch and peece of the Romish Masse, is but a rotten ragge of the New Religion.

### CHAP. 18.

#### *Of the profound Misteries of Popish Masse.*

*De consecr. d. 2.  
Cap. 1. forme.*

Pope *Sergius* is the Author of Christs threefold body, the body of our Lorde (saith *Sergius*) is threefolde, the part that is put into the *Chalice*, signifieth Christs body risen againe; the part eaten, Christ yet walking on earth, the part remaining to the end of the Masse, Christs body in the graue: And that the Reader may the better know, the mutability of Popish Masse, I giue him so vnderstand, that this practise of reseruing one part to the end of the masse, is at this day wholly changed, for the Priest eateth vp al euen in the church of Rome. O wonderful Nouelties, in the diuolish popish Masse, which for al that, are as old, as Pope *Sergius* his nose: Ergo popish foolish Misteries, are but rotten rags of the New Religion,

CHAP.

# the New Religion

## CHAP. 19.

### *Of kissing the Popes feet.*

**I**ustinianus the Emperor, after hee had sent for the Pope *Constantinus* to come to him at *Nicomedia*, receyued him very honorably, and sent him back. *Ar. Po. Burdig.*  
But first of a certaine fondly conceiued humility, hee *An: Dom:*  
fell downe and kissed the Popes feet. This Emperour 708.  
reigned about 700. yeares after Christ; & heere first  
began the kissing of the Popes feet, which kissing as  
it was then done by the Emperor vpon a fond zeale,  
so is it this day continued with intollerable super-  
stition, *Ergo* it is but a rotten rag of the new religion.

## CHAP. 20.

### *Of praying vpon Beads.*

**A**fter that the people of God had liued about a thousand yeares, vsing altogether godly books of prayer, one *Peter*, an *Eremit* a French-man *An: Dom:*  
borne, perceiuing the Nature of men to bee so desi- 1089.  
rous of Nouelties, was the first that inuented pray- *Polid, li, 5, ca, 9*  
ing vpon Beads. From hence sprang their *Rosaries*,  
their *Corones*, their *Lady Psalters*, and a thousand su-  
perstitious kinds of Prayers, whereof the rehearsal of  
the Originall, is a sufficient confutation. *Ergo*, to pray  
on Beads, is but a rotten ragge of the New Religion.



## The tryall of

### CHAP. 21.

#### *Of changing the Popes Name.*

**P**Ope *Sergius* the second, being some-what ashamed of his auncient name, because it sounded not pleasantly in mens eares, (for he was called *Os Porei*, *Swines mouth*, or *Hogs-snoute*, if ye will,) he changed his old name, and termed himselfe *Sergius*.

*An: Dom:* He liued aboute 840. yeeres after Christ, from which time, it hath beene the manner of Popes or Bishops of Rome to change their names, so soone as they aspired to the Popedom. What a pride is this? For the Popish Bishops of Rome to change their names, which they had giuen in their Baptisme. No maruell, if they be ashamed of Christs religion? Well, I must perforce conclude; *Ergo* the changing of the Popes name, is but a rotten ragge of the New Religion.

843.  
*Plut. in Serg.*  
*2. Can. P. 336*

### CHAP. 22

#### *Of the Paschall Torch.*

*Sigeb. in Chron.*  
*Pol. d. lib. 6,*  
*cap. 7*

**T**HE Papistes vs: vpon East. r. Eue, to hallow a Torch or Taper of Wax, (which they call *Carea*, *Paschalis*,) into which they instill and fasten Crosse-wile fire of their hallowed greines. To this Taper they ascribe great holines, and reserue it til the Ascension or Pentecost: Howbeit, it was first inuented by Pope *Sozimus* 400. yeeres after Christ. This *Sozimus* falsified the Decrees of the *Nice*ne Counsell, so to establish the vturped primacy of the Church of Rome: And so I must conclude; *Ergo*, it is a rotten ragge of the New Religion.

*An: Dom.*  
417.

### CHAP.

# the New Religion.

## CHAP. 23

### Of the Popish Pax, and the misteries thereof.

**I**nnocentius the first invented the Pax; the Misteries whereof (as Durandus their famous Schoole-Doctor telleth vs) are so wo: del full, that they had neede to put many of their Priests to the Schoole all their life, before they will perfectly ynderstand their obscure and vnsauoury significations. The Pax may not be giuen in Masse for the dead, because the faithfull soules (as Durand telleth vs) are not nowe in the troubles of the world, but rest henceforth in the Lord, so that the kisse of peace or Pax, is not needful for them, which is the signe of peace and concorde. This is the Misterie of the Popish Pax, inuented 400 yeets & more after Christ, but here, I must tel them another Misterie; (*Viz*) that if the with-holding of the Pax do signifie their rest in the Lord, then doubtlesse is the Masse it selfe Idolatricall, which is offered for their Purgation.

Againe, if the soules be in Purgatory, & so stand in neede of the Masse; then is their Ceremony false and fantast'call, which signifieth them to bee in rest. To this I must needs adde, as a merriment, that our Popish Monkes doe neuer receiue the Pax, because forsooth they are dead to the World, but how they are dead to the world, let the world iudge. They haue goodly houses, pleasant Gardens, fine Celles; they are seated in the most wholesome ayre, planted vpon the most fertile soyle, enuironed with most desired

An: Dom.

404.

Durand lib, 4  
cap, 55

An: Do:

404.



## The tryall of

*Bedle the  
Monke.*

prospects, their dyet is finely provided, their table e-  
uer well furnished; they want neither wine, nor any  
dainty. This one sure thing may be the proof, *sir The.*  
*Bedle the Monk*, was imprisoned in *Tork* many years,  
at what time my selfe for Popery was a prisoner with  
him in the Kidcoar on *Omse-bridge*. He is dead, I wil  
repeat no vnt ruth of the man, this only wil I say, for  
instruction sake. He vsed vsually to send euery day for  
a quart or a pint of wine, which was very chargeable  
to him, being but a prisoner, his friends sometime wish-  
ed him to abstaine, adding sundry reasons for the  
same, but he answered; that in their Abby he had bin  
so long vsed to drinke Wine at his pleasure, that hee  
could not now liue without it. O mortified Monks?  
O poore Fryers? Nay, O Hypocritall deceiuers of  
the world? For that more fitly is your name. Now I  
must conclude, *Ergo* the inuention of the popish *Pax*  
is but a rotten ragge of the New Religion.

### CHAP. 24.

#### *Of the Popes Buls.*

*Polsd. li, 6ca, 7*

*An: Dom:*

772

**P**Ope *Adrian* the first of that Name, caused hys  
pardons, Priueledges, and Grants, to be sealed  
with Lead, which they called the Popes Bulles.  
These Buls were vnkowne to the Church, for the  
space of 772. yeares after Christ. *Ergo*, the Popes  
Bulles are a rotten ragge of the New Religion.

### CHAP. 25

#### *Of the Popish Agnus Dei.*

**T**He Church of God was about 1200. yeares, with-  
out the vse or knowledge of this *Agnus Dei*,  
who

## the New Religion.

Who was the first Author thereof, I do not reade, *An: Dom:*  
but certaine it is, that it beganne of late yeares; for *I 247.*  
the Popes of late time haue vsed euery seuenth year, *In libel, inst.*  
and the first yeare that euery one is made Pope, to *Sodal. Iesu.*  
consecrate solemnly with prayers, Chrismes, and  
manifold Ceremonies, certain round peeces of wax,  
hauing the Print of a Lambe, and for that cause so  
termed; With this kind of paltery stuffe, the world is  
so bewitched, that infinit numbers do ascribe a great  
part of their saluation thereunto.

Hee that hath an *Agnus dei* about him, must be-  
leeue (as he is taught by our Iesuites) that he shall be *libel, sod. Iesu*  
deliuered by Sea and by Land, from all Tempestes,  
Thunder, Earth-quakes; from Hayle, Thunderbolts,  
suddaine death, and from all il euill. If any man will  
not beleeue mee, let him reade a little Booke prin-  
ted at *Colonia*, containing therein, the order *Sodali-*  
*tatis B. Mariae Virginis*, which is euery where to bee  
sold. In which Booke hee shal find much more then I  
haue said. *Ergo* the Popish *Agnus dei*, is nothing else  
but a rotten ragge of the New Religion.

### CHAP. 26.

#### Of Candlemas-day

**T**He olde Pagan Romaines in the Calends of  
February, vsed to honour *Februa*, the Mother  
of *Mars*, whome they supposed to bee the God  
of battaile, the honour they did exhibite vnto him  
was



## The tryall of

was this; they went vp and downe the streetes with Candel and Torches burning in their hands, in regard heereof, that the Christian *Romans* should not be inferiour to the Pagan *Romans*, in Heathenish superstition; Pope *Sergius* decreed, that vpon the day of the purification of the blessed Virgin, being the second of February, they should go in procession with burning Candel in their hands, thereby signifying the blessed virgin to be pure and free from sin. Of which point I haue at large disputed in my Suruey. Now I must conclude, *Ergo*, to go vp and downe with burning Candles like *Pagans*, is but a rotten ragge of the New Religion.

*De and, lib. 7.  
cap. 6*

*An: Dom.*

843.  
*Par. 3. cap. 5*

## CHAP. 27

*Of the dolefull Oath which Popish Bishops make to the Pope.*

**I**N the ancient church for the space of 1227. years, all Bishops had free access to Counsels, and free liberty when hee came thither to speake the truth out of the holy Scriptures: but Pope *Gregorie* the 9. tooke another course with them, that none shoulde haue voyces in Counsels; but such as sware obedience to the Pope, and promised with an Oath to defend his common Law. The expresse wordes of the oath, the Reader may finde in the downfall of Popery. I must heere of force Conclude; *Ergo*, this execrable Popish Oath, is but a rotten ragge of the New Religion.

*An: Dom.*

1229.

*Decret, lib. 2.  
tit. 24. cap. 4*

## CHAP.

## the New Religion

CHAP. 28.

Of the Popish fast of forty dayes, commonly  
called Lent.

**O**F the Popish manner of fasting, I haue written  
else where at large. Lent-fast (as Papists vse of  
late yeares) is ridiculous and hurtfull both to  
soules and bodies. Ridiculous; first because they pro-  
hibite to eat Egges, Cheese, and Butter, and yet doe  
they permit all manner of strong Wines, all kinds of  
most delicate Fishes, and other dainties whatsoever,  
flamously excepted. Albeit, sundry men doe like as  
well of Fish as of flesh, if not better. Againe, because  
Wines & sundry kinds of Fish, bring forth all those  
inordinate effects; for the breaking whereof (fasting  
is appointed no lesse then flesh) or rather more.

Thirdly, because in all their fasts, the richer sorte  
fill their bellies at noone with dainty dishes, which is  
as much as any ydle man, will aske for his dyet any  
day, vntlesse it be for fashion sake. Fourthly, because  
at night they wil haue wines, Fruits, Figs, Almonds,  
Dates, Raysons, Marmelate, Conserues of Cheries,  
Wardens, & like dainties. Fifthly, because they vse to  
stuffe their panches so full at noone, as they may wel  
endure till the next day. Sixtly, because great iniury  
is done to the poorer sort, by this kind of Popish fa-  
sting. For, whereas the richer sort are either neere  
the sea, or else haue store of Fishes within themselues,  
or at least haue money enough to prouide the same  
and other dainties withall, others haue all, others  
want all. This notwithstanding, the Popish Law, a-  
bandoneth the poore as well as the rich, from Egges  
Cheese,

Survey. part 1.  
booke 1. Chap  
16.

I.  
Primo  
principaliter.

2.

3.

4.

6.



## *The tryall of*

Cheese, Butter, milke, the onely foode they haue to liue vpon. Seauently, because all the day long, they commonly will drink wine, eate bread, minnells, man-chets, & fruites, and fed thereon at night, as if it were an ordinary serled dinner. And if they deferre their dinner till night, as sundry do for better liking sundry times, and as Englishmen haue done of late dayes, generally on Christmas-Eue, then doe they practise the former priuiledge, in eating & drinking liberally at noone. Where I wish the Reader to obserue this with me; that the popish Lent-fast cannot be broken with drinking, though one be drunken twenty times aday, no learned papist can this deny. For, albeit hee sinne by their law so often as he is drunken, yet doth he not thereby breake their holy fast. O wonders of all wonders in the Christian world!

*Secundo p. in-  
cipaliter.*

Rom, 10, 3.

Math, 23, 9.

Rom. 14, 23,

(*Hurtfull to the soule.*) because by meanes hereof, many haue belieued false doctrine to be the word of God; and not onely so, but they haue also iudged & condemned themselues, for transgressing mens traditions, as the very lawes of God. Wherein, while they sought to establish their own righteousness, they fell from the righteousness of God. For to put religion in mans traditions; is flatly to abandon the worship of the living God. Yea, by reason of these fasts, their soules were after in damnable state. I prooue it, because they perswade theselues, that they were as well bound to keepe the Popes lawes therein, as the flat commaundements of God; and consequently, so often as they brake them, (which was no rare thing,) so often did they commit damnable sinne, because their acts were not of fayth.

(*Hurtfull*)

## the New Religion

(Hurtfull to the body.) First, because many haue <sup>*Tertio princip-*</sup> shortned their dayes, by forbearing necessary foode; <sup>*paliter.*</sup>  
 which they did, through fond perswasion of popish  
 holiness. Secondly, because the poore soules are so  
 wringed with these superstitious fasts, that by reason  
 of their excelsiue hunger, they reioyce about mea-  
 sure when the fast is at an end. Yea, they keepe a bet-  
 ter reckoning how Lent passeth, and how they may  
 fall to flesh againe, then euer they did of and for their  
 sinnes. Thirdly, because Lent-fast is not proportiona-  
 ble to mans body, or to the season of the yeere. For as  
 there be foure distinct times of the yeere, the Spring-  
 time, Summer, Autumne, and Winter; so be there  
 foure different diets, aptly corespondent to the same.  
 Whosoever will eate temperately and in measure,  
 must eate according to the force & equabilitie of his  
 digestion; and consequently, he ought to moderate  
 and rule his diet, after the qualification and season of  
 the yeere. Natue heate is the proper workman of di-  
 gestion, as granteth euery skilfull Physicion; and cō-  
 sequently, because our bodies are most hote in vvinter,  
 (as saith *Hippocrates*,) at that time they stand in  
 need of most meate. And because our bodies be then  
 cold and moist, hote and dry meates be conuenient.  
 In Summer, because natue heate is dispersed by ex-  
 halations, concoction is weakened, and so lesse meate  
 required. And because our bodies then be hote and  
 dry, cold and moist meats are proportionall. In Au-  
 tumne, because the extrinsecall heate is more remisse  
 then in Summer, and the naturall heat thereby more  
 vnited, meate ought more largely to bee vsed. The  
 Spring-time keepeth a meane between Winter and  
 Summer,

1.

2.

3.

The Art of  
 Physick con-  
 demneth po-  
 pish fasts in  
 Lent.



## The tryall of

Summer, and taketh part of them both: and therefore our diet then, must neither be altogether of hote and dry meates, as in Winter, neither yet altogether of cold & moist meates, as in Summer. And consequently popish institution of Lent, was not onely superstitious and vngodly, but also altogether preiudiciall to the health of the body. I proue it, because as *Hippocrates* writeth, all suddaine mutations are dangerous, & so after abundant eating of flesh all the Winter season, suddainly to abstaine wholly from the same, cannot but be euill.

1. This is confirmed vnto vs sundry wayes: first, because there is like proportion in eating fish suddenly after flesh, as there is in eating flesh suddainly after fish. Which alteration how dangerous it is, the vsuall infirmities in Easter-weeke doe witnes. Secondly,
2. because the nourishment of fish is cold and moist, and so very disproportionable to the Spring time. Thirdly,
3. because concoction is very strong, as well for the ambrient restraint, termed *Antiperistasis*, as by reason of long sleepe. And therefore since much meate is necessarie at that time, our popish Lent-fast prescribing little meate, must needes be preiudiciall.

- Although there were in the auncient Church, a free kinde of yeerely fast, whereof the Papists pretend an Apish imitation; yet is their vsuall Popish Lent-fast, not onely superstitious, but altogether different from the same. Superstitious, because they intend thereby to satisfie for their sinnes, and to merite heauen. Different many wayes; First, because the auncient Church, neuer intended any merite by her fast.
- 1.
  2. Secondly, because the saide fast, commonly called Lent,

*the New Religion.*

Lent, was not uniformly practiced in the Primitive  
 Church, but left indifferent to the discretion of every  
 one.

The old Romans fasted three weekes before Easter, intermitting their fast weekly vpon their Saurdayes and Sondaies. The Stationians, Alexandrians, and Grecians, fasted fixe weekes. Others continued their fast seauen weekes, but they fasted onely fife dayes in euery weeke.

Thirdly, because the fast of the auncient Church  
was free, voluntary, and not commaunded by anie  
Law. Fourthly, because as in the auncient Church,  
the time was variable, so was also the manner of their  
diet. For, some ate nothing that liueth; some, of li-  
uing things, ate nothing but onely fish; some ate both  
Fish and also byrds; some ate onely herbs and egges;  
some onely breade; other some nothing at all; other  
some, at night ate all kind of meates. All which, *Cassiodorus* both summarily & pithily compriseth in these  
golden wordes; *Because there is no Lawe made for fa-  
sting, I thinke (saith hee,) the Apostles left this matter  
to our owne consideration, that everyone should doe with-  
out feare or necessitie, what seemed most convenient for  
himselfe.*

Fifthy b. came *S. Spiridion*, (a man so holy that he was renowned with miracles in his life time,) refused not to eate flesh in the time of Lent; No not in his owne house. Yea, he did not onely eate flesh himselfe, but also earnestly intreated a Stranger that lodged with him, to eate as he did. And whē the Stranger refused to eate flesh with him, alledging for his refusall, that he was a Christian, and so prohibited to eate flesh



## The tryall of

Nicep. li. 8.  
capit. 42.  
Histo: trip. lib.  
1. capit. 10.

at that time, *S. Spiridion* replied & said; that he ought the rather to eate, because he was a christian. For (saith *S. Spiridion*.) *All things are pure to the pure.* This example is able of it selfe, to satisfie any indifferent Reader.

1. For first, *S. Spiridion* (a holy man of God,) did eate
2. flesh contrary to popish doctrine. Secondly, hee vrged
3. the stranger to eate with him. Thirdly, he constantly a-
4. nounced his doing, to bee the part of a true Christian.
5. Fourthly, he taught plainly, that to make conscience in

choyse of meates, was the badge of an Infidell. Ffifthly, the fact of *S. Spiridion*, proueth evidently, that to make choyce of meates for religious sake, was deemed superstitious and vngodly, not onely in the Apostles time, but also many hundred yeres after their departure hence. To which I adde, that this freedom of eating all kind of meats in Lent, was vsuall in the Church for the space of 400. yeeeres after Christ. And so I must conclude vwith this ineuitable illation; *Ergo*, late popish Lent-fast, is but a rotten ragge of the New Religion.

*An: Dom.*

427.

## CHAP. 29

### *Of the annulling of popish wedlocke.*

Math. 19. 17

*An: Dom.*

1540.

**VV**Hatsoever the Bishop of Rome holdeth & defineth, that must euery Papist beleue, hold, and maintaine, as an Article of his fayth. Matrimonie pronouced by God to be indissoluble, the Church for the space of 1500. yeres durst neuer dissolue: but the late Popes of Rome, (*Pius, Paulus,* and *Iulius*,) haue taken in hand roundly to dissolue the same. This truth is proued at large, in the *Downefall of Popery.*

## the New Religion.

**Popery.** But the Papists tell vs, that the facts & Decrees of their Popes, must be defended, how false and absurd soeuer they seeme. *Canarruius* a famous and learned popish Bishop, hath these wordes; *Nec melius, &c.* I know (saith he) that *Aquinas* holdeth the contrary opinion, but neuertheless, we must defend the first opinion, least these things which euery where are practised, be utterlie ouerthrowne. Thus saith the great Canonist, and learned popish Bishop *Canarruius*, whose words are sette downe at large in my *Martyres*. This is the same doctrine in effect, which the popish canonized Saint *Antonius*, and their famous Saint, *Syluester Priester* telleth vs, viz. That wh it soeuer the Pope doth, whether we can prove the same by the holy Scripture, or no, yet we must beleeue it to be so. Loe, the Popes doings must perforce be attended, because otherwise, Popery cannot stand. I cannot therefore but conclude; *Ergo*, Popery is the new Religion. Anton: part 1. tit. 10. cap. 3. Sylu: de indulg.

**CHAP. 36.**

Of the Popes pretended superiortie, ouer and aboue a generall Councell.

**T**He late Popes, or Bishops of Rome, (which is all one,) with their Iesuites and Iesuited Papistes, doe obstinately and peremptorily affirme, as an vndoubted truth, that the Pope is aboue a Generall Councell; and they seeme to prooue it, because the Pope sitting in his Chayre at home, (as one that cannot Erre,) confirmeth or condemneth the Councell at his good pleasure. And therefore doe the *Rhemists*, (that Iesuited broode) tell vs plainly, (if we will beleeue the,) that



## The tryall of

that there is no necessity of a Generall or Prouinciall  
 Counsell, save onely for the better contentation of the  
 people. But this is a late vpstart faith and doctrine, ne-  
 ver knowne to the church of God, for the space of 1415.  
 yeeres after Christ, that is to say, vntill the Generall  
 Counsell of *Constance*. Which Counsell defined by a  
 firme and resolute Decree, as a matter of faith, that a  
 Generall Counsell was aboue the Pope: and therefore  
 did the said Counsell depose three Popes, (*John 23.*  
*Gregory 12.* and *Benedict 13.*) and chose *Martin 5.* and  
 made him Pope. And so likewise the Generall Coun-  
 cell of *Basell*, about fiftene yeeres after that, cired Pope  
*Eugenius* to appeare, and for his contumacie deposed  
 him, and chose *Amadeus*. (who was named *Felix 5.*) in  
 his roome. *Near*, Cardinall *Cameracensis*, *Abbas Panor-*  
*mitanus*, *Nicolaus Casanus*, *Adrianus Papa*, *Cardinalis*  
*Florentinus*, *Johannes Gerfonus*, *Jacobus Almaynus*, *Abu-*  
*lensis*, and other learned Papists generally, (the Iesuites  
 and their Iesuited crew excepted) doe all constantly de-  
 fend as an vndoubted truth that a Generall Counsell is  
 aboue the Pope. I therefore cannot but conclude with  
 this ineuitable Maxime, Ergo populi sayth & doctrine,  
 by which we must beleue the Pope to be aboue a  
 Generall Counsell, is but a rotten ragge  
 of the New Religion.

*Laus Deo vi et trino. Amen*

D.

NARRATIO  
FIDELIS ET SVCCINCTA  
DE NVPERA ILLA  
PRODITIONE LONGE  
IMMANISSIMA, A IESVITIS  
ET CONIVRATIS IN MAGNVM  
MAGNÆ BRITANNIÆ REGEM  
INTENTATA,

Ex Commentarijs Anglicis, publica authoritate  
editis, in unum Historiæ corpus congesta.



LVGDVNI BATAVORVM,  
Prostant apud Ioannem Orlers,  
Anno c1616cvi11.